

MASONRY IN MANITOBA

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A MESSAGE FOR THE NEW YEAR

To each and every member of our Grand Jurisdiction A Very Happy and Prosperous Year during 1950. We as members of our noble Order can do much individually and collectively for the good of all mankind, if we strive for a better understanding of the principles of Masonry as applied to our every day life, we must endeavour to promote harmony and concord among all peoples, to seek wise counsel, to aid the needy and to comfort and to visit the sick and infirm.

As Masons we should promote friendship, understanding and goodwill and never tire in our efforts for the benefit of our fellow-men. Let us remember our vows to uphold the traditions of Masonry, to speak truthfully, to live graciously, to act courteously and above all else let us remember that Charity is our chief virtue. In adhering to these principles our new year will be Happy and Prosperous.

With sincere good wishes,

HARRY CODDINGTON,
Grand Master

THE CARDINAL VIRTUES

We are taking the liberty of reproducing a recent article written by that eminent Masonic writer Bro. H. L. Haywood. We believe the Lodge officers throughout the jurisdiction will enjoy reading this informative contribution to Masonic literature.

I. TEMPERANCE. This word is used in Freemasonry not in its sense of prohibitionism, teetotalism, "temperance movement," all of which usages are very recent, but in its original sense of being something hardened, toughened, tempered, as when we say of a blacksmith that he tempers iron.

It is an illuminating fact that the early Greeks meant by tempering a set of fixed processes in the making of metals: the right ingredients had to be chosen, they had to be divided and weighed, they then had to be mixed and melted and annealed according to a strict schedule of times; and this last point was so important that it very probably gave its name to the process, for "temper" is at bottom one with "time" and with "temporal."

It is this picture of tempering metals which gives its meaning to "temperance" when used as one of the four Cardinal Virtues—which phrase, by the way, was in use by the Romans long before

the beginning of Freemasonry. To have temperance in the sense of having it as a virtue means that a man knows the constituents of his own character and personality, is able to distinguish one from the other so as not to confuse them, holds them in a right proportion, and combines them in such a way as to give him a unity of character, so that he does not have too little of one, or an excess of another.

I believe it is possible for us to find one illustration of temperance which an ancient Greek or Roman would agree to having hit off the point which they made about it. It arises in the conduct and character of any man, now and then, and under certain circumstances, to say something or to refuse to say something. If the man says too much, or says too little (and one may be as bad as the other), and if in either event he does so not to wrong himself or another but because he had a nervous impulse to say too much, or a nervous inhibition to say too little, both the Greeks and Romans would have said that he is a weak man. If he were toughened and hardened and tempered within himself as he ought to be, he would not have nervous impulses and inhibitions.

II. FORTITUDE. There is reason to believe that the word "fortitude" has behind it two lineages, and which have given us families of words which are distinct in meaning but which hark back to a common root. One of them appears to have begun with a very old Aryan word, *bhergh*, which meant a fortified place, from which the Latins had their word "fortis," from which we derive "fort," and which also is the root of our words *burgh* and *borough*, a town (the same root forms, to give one example of thousands, the second syllable of *Pittsburgh*). The other appears to have begun with *dhergh*, which meant a thing that was firm because it was strong—from it the Latins had their *firmus*, which is our word "firm."

In his famous *Thesaurus of English Words and Phrases*, Peter Mark Roget included the word "fortitude" in one family of related words so large that it fills up one page of fine print, and in another family of words and phrases which fills one half a page. According to present-day usages neither of these two families comes within many miles of the meaning which the Romans had in mind when they incorporated "fortitude" among the cardinal virtues.

Their point was that fortitude is not so much an ethical fact or idea as it is a quality of manhood, and by it they meant that a man, if he is a man indeed, will have sufficient strength to summon from himself at need whatever courage or bravery circumstances may require at any time. Not to be able to do such a thing meant that a man was weak, as a man. If a man was able to do it—and they took it for granted that any man worth his salt was able—he would be like a strongly fortified town, and those associated with him could depend upon his not becoming weak and jittery. Once again we have here, behind this the second of the four Cardinal Virtues, the idea of strength and power in a man.

III. PRUDENCE. If a man were to devote the next ten years to a study of the languages, more particularly their history and etymology, almost anybody would expect that he would emerge at the end with a knowledge of thousands of words, but nobody would expect him to know more than words; but the man himself would discover otherwise, because a vast amount of the knowledge of the arts, sciences, and philosophies is embodied in words. A man could obtain a liberal education from a study of the roots, histories, uses, etymologies of a thousand of the fundamental terms in our own language. To cite one example only: how much did the Aryan peoples of four thousand years ago know about anatomy? We can form a fair estimate of how much by a study of their words.

A shining example of the knowledge and wisdom which is wrapped up inside the small contents of a short word is the old Sanskrit term which meant "to see." It had a variety of forms, according to shades of meaning, and was *weid*, *woid*, *wid*; from these came the Latin *vidare*, "to see," and from this, in a round-about way came our own word "vision." But the *weid*, *woid*, *wid* came into our language also by another route where they appeared as our words *idea*, *idol*, *idealist*, *wit*, and *wisdom*. How did such words as *wit*, *idea*, and *wisdom* come to derive from a root which had meant "to see"? Because those ancient Aryans themselves had sufficient wit to know that when we see a thing we do more than a camera does when it registers the thing's external appearance; we "see" also what it is—we do not only look at it, we look into it. If you see an automobile, you take in its shape and color, but you also take in the fact that it is an automobile.

These facts give its point to "prudence," when used as the third of the four Cardinal Virtues. From *pro*, which in this connection meant "beforehand" and from *videre*, to look after, to see after, to see into, the Latins formed their "*providere*," which we have in English in the form of "providence." They had *prudencia* as a variant form, and from it we have "prudence." The word, therefore, explains itself; it means that a man prepares himself beforehand for what is to come.

Thus once again we find that a Cardinal Virtue is a quality which belongs to manhood. If a man have prudence in him, he is one who will not be caught napping, who will embody Hamlet's saying that "the readiness is all," who will not wait to put oil in the lamp until after darkness falls, who will not be caught by surprise and be unprepared, and who will be such a man because otherwise he will be a feeble and ineffectual fellow.

IV. JUSTICE If there is any word in our own or in any other language before which a man could remove his hat and bow his head, and even bow his knees, it is "justice," There is a certain peculiar but nevertheless very actual sense in which it not only is

a man's word (women are in another way of things), but is one of the most masculine of words, and the Romans included it among the cardinal virtues, because in their eyes it denoted that which is almost the very epitome of manhood—a fact which testifies to their ethical insight, because the moment a man ceases to be just he loses his manhood.

The Latin form of the word was *justitia*, and it in turn was derived from the old root-word "just," which had always stood for law, right, equity in any one of their many forms. It is probable, though evidence for it is lacking, that "just" itself had derived from some now unknown ancient root, and that this latter, when a branch of the Sanskrit-speaking people migrated across northern Europe, took the form of *lag*, or *log*, one of the variants of which made its way into English as "law." It remained in early English in that form until after the Norman conquest, one result of which was that many of the Latin forms of words were put alongside the same words in their old Northern European forms. The terms "law" and "justice" thus mean the same thing at bottom. From the roots *lag* and *log* we have a family of words such as law, lawful, legislation, legal, illicit, etc., etc.; from *jus* we have the related family of such words as just, justice, jurisprudence, jurisdiction, etc., etc.

The Romans knew as well as we do, perhaps better than we do, all about the things, facts, principles, and usages which comprised justice; but they also raised the question as to what kind of man could be expected to be just, and it is possible that we ourselves do not sufficiently often raise the question. It was this latter point which finds its answer in the fourth of the Cardinal Virtues. What good can it do a man (or anybody associated with him) if he knows all the facts, ideas, theories, and rules of justice but is too pusillanimous, feeble, ineffectual, and weak as a man to have the manhood to do them himself, and to make sure that they are done by those for whom he is responsible?

HARRY WOODS MEMORIAL

Our late brother, Harry Woods, had friends in every part of the jurisdiction. At the time of his death messages of sympathy came from all over the Province. His contribution to Manitoba Masonry has been the subject of discussion by some of his close friends and it was informally decided that we should do something to perpetuate his memory.

At the last meeting of the Board of General Purposes a committee was formed with authority to solicit contributions and carry out the project. This will consist of a stained glass window to be placed in St. Matthew's Anglican Church, Winnipeg.

The Special Committee makes this preliminary announcement of the undertaking. The Lodges of the jurisdiction will be communicated with in the near future.

It usually happens that individual brothers do not wait to be personally solicited for such an object but practice their Masonry by sending their contribution at first notice. Should any such brother desire to make a contribution it ought to be mailed to the Grand Secretary. All remittances to be made payable to The Grand Lodge of Manitoba. Please advise the Grand Secretary that it is for the Harry Woods Memorial Fund.

HENRY E. BLETCHER

Our beloved Past Grand Master Henry E. Bletcher passed to the Great Beyond on November 12th after a brief illness. His mortal remains were carried to Old Kildonan Churchyard where interment took place on November 15th. Another strong Masonic link with the past has been sundered. He was the senior Past Grand Master of the Grand Lodge of Manitoba at the time of his death.

Forty-five years ago we first met Harry Bletcher when he was Worshipful Master of Prince Rupert Lodge No. 1 G.R.M. That was in 1905. He was elected Grand Master June 15th, 1916.

Through the years he has been a stalwart in many of the activities of Grand Lodge and the Lodges in the area of Greater Winnipeg. No brother was more devoted to Masonic research and he spent many happy hours in our Library room. He was truly a great Masonic student and his force of character left an impact upon many of our doings in his active days which continued until quite recently.

Perhaps one activity in particular can be credited to Harry Bletcher more than any other individual. This was the creation of the Past Masters Association of Winnipeg in 1913.

Our beloved friend and brother will meet us no more at the Annual Communication of Grand Lodge. To those who never met Harry Bletcher as well as others with happy memories of Board Meetings and Grand Lodge Sessions one brief quotation from his own pen will suffice to indicate the great soul we have bid farewell. Here are his own words. "But whether we can define it (Freemasonry) or not, we feel in our hearts we know what it is. We can tell to one another something about it. We can, for instance, say that Masonry is the striving of men toward freedom and truth, that it is the reiteration of the old and simple truths, which from human experience, we know can never die; 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'

"These are the things we are prone to forget, and of which Masonry incessantly reminds us. They may be classed as morality but they have from human experience a material value as well as a spiritual one."

Farewell, our brother.

NEW LIBRARY BOOKS

Among the recent additions to our shelves are three books written by Carl H. Claudy. Let us briefly make reference to this new material which is available to the brethren upon application to the Grand Librarian. First there is "Introduction to Freemasonry." Here will be found the answers to many questions asked by the newly made brother. It is a revelation to many an older Mason, for the author explains not only the important symbolism of Ancient Craft Masonry, but also tells in plain language of Masonic organization, ancient usages and customs, history, law, landmarks, powers and duties of Grand Lodge, Grand Masters, the Worshipful Master, the Wardens and so on. Next is "Masonic Harvest" containing forty-two chapters of fact and fiction, curiosities and oddities, philosophy and the underlying spirit of the Craft. It is an interesting volume and the reader will be entranced with this collection of articles all woven from the threads of Masonic experience.

The third addition is "Foreign Countries". The publisher's memo asks "Have you wandered in the lands of symbolism and wished for a guide? Have you puzzled over the Silver Cord and the Golden Bowl? They are explained here. Have you wondered why some of the greatest of Freemasonry's symbols are not explained in the lectures? They are here made plain. Here is an opportunity to obtain a new and different type of Masonic education."

Lastly, we have added several copies of Dunlop's "Manual for Masonic Instructors," the purpose of such a book is explained by its title.

The Committee on Research and Education commend these recent additions to our studious readers.

NEWSPAPER PUBLICITY

There appears to be a growing tendency to have information regarding the affairs of our lodges printed in the newspapers. Undoubtedly these items must be furnished by a member of the lodge concerned.

One might justify these announcements on the basis that nothing is disclosed that would do any harm. That may be perfectly true, but who is to be the judge? If history repeats itself, and it has an uncanny habit of doing so, then there is a danger that some heedless individual will go into the deep end. We have guarded against such a possibility and the attention of our members is directed to clause No. 234 in our Constitutions. This reads:

"Permission to print or publish any of the proceedings of a Lodge must be obtained from the Grand Master."